THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will which will stake even existence upon its fulfillment."—LORD BEACONSFIELD.

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WHO AND WHAT ARE THE ANGELS?

THE annexed letter has been received, and I am requested to answer it for the benefit of others, as well as "Subscriber," who desire information on the points presented.

How can we harmonize the following statements, viz.: The Apostle Paul, in 1st Cor., 15th chapter, 20th verse, says that Christ is the first fruits of the resurrection. The Prophet Joseph, in Doc. and Cov., Sec. 130, verse 5, says there are no angels who minister to this earth, but those who belong or have belonged to this earth. In Sec. 129, verse 1, he says angels are resurrected personages. In Pearl of Great Price, page 18, after the Lord drove our father Adam out of the Garden, after many days an angel of the Lord appeared unto Adam and asked him why he offered sacrifices unto the Lord. It would appear that there is an error in some of these statements. Who are the sons of Levi that John the Baptist refers to when conferring the Priesthood upon Joseph and Oliver? Please answer through the columns of the *Era* and oblige—SUBSCRIBER.

If critical people would take as much pains to harmonize scripture texts and the sayings of inspired men, as they do to discover apparent contradictions therein, much discussion would be saved and many contentions be avoided. Most of the arguments of infidels, and the misconceptions of habitual disputants, are the result of incorrect conclusions reached through hasty reading.

Take, for example, the quotation in the foregoing letter of inquiry, from section 129, verse 1, of the Doctrine and Covenants; reference to the text cited will show that it is not there stated that "all" angels are resurrected beings, a notion that our inquirer, like some other persons, seems to entertain and which forms the origin of his trouble. The theme discoursed upon is the presence in heaven of two kinds or classes of beings, namely first,

resurrected beings and, second, spirits who are not resurrected. It is not asserted that there are no other kinds of persons in heaven than they, but the subject treated is of the two classes mentioned.

Comparison with other texts of scripture, ancient and modern, makes clear the fact that there are other grades or classes of heavenly beings than the two spoken of in section 129. It is understood by ordinary students of modern religion that there are perfected beings called gods, who are higher than the angels (see section 132: 16-20), and to whom the angels are servants. And even among the gods there are Presiding Personages, the Holy Trinity standing at the head.

There are angels of various appointments and stations. Michael is called an "archangel" (Doc. and Cov. 29: 26; Dan. 10: 13). Some are resurrected beings like the angel that was sent to John the Revelator (Rev. 23:8, 9) and those already referred to in Doc. & Cov. sec. 132, while others are "ministering spirits sent forth to minister unto them who shall be heirs of salvation" (Heb. 1:14). Some of these angels are described as "the spirits of just men made perfect" and are "not resurrected," and others were made ministering spirits before entering into mortality, serving among their fellows in their pre-existent state. Christ was a ministering spirit before his birth into this world. He was "anointed above his fellows." The angel Gabriel was a ministering spirit after he had been a mortal man (Noah), and before his resurrection, for Jesus of Nazareth was, as quoted by "Subscriber," "the first-fruits of them that slept." (See Luke 1: 11-30; Dan. 8: 16; 9: 21.)

Angels are God's messengers, whether used in that capacity as unembodied spirits, selected according to their capacities for the work required, or as disembodied spirits, or as translated men, or as resurrected beings. They are agents of Deity of different degrees of intelligence, power and authority, under the direction of higher dignitaries, and subject to law and order in their respective spheres. Elijah, who appeared with Moses on the mount of transfiguration, was a translated man; Moses at that time was either a translated man or a spirit ministering to the Savior; both acted in the capacity of angels (Luke 9: 28-33). Enoch's band of translated beings doubtless appeared as angels in manifestations to the patriarchs recorded in the book of Genesis.

Angels high in authority have been clothed on special occasions with the right to represent Deity personally. They have appeared and have been recognized as God himself, just as royal ambassadors of earthly potentates have acted, as recorded in history. The Angel spoken in Exodus 23: 20-22 was one of these. So also was the Angel already spoken of who ministered to John on the isle of Patmos, and used the names and titles of the Son of God. (Rev. 1: 1.)

The popular notion that angels are winged beings, because it is stated by some scripture writers that they saw them "flying

through the heavens," is a fallacy. Cherubim and Seraphim spoken of by Ezekiel and Isaiah, are not to be classed with the angels, for the angels are of the same race and descent as men, whether in body or in spirit, and do not need wings for locomotion, nor do they appear in birdlike form. They are of the family of Deity in different degrees of progression and are "in the image and likeness" of the Most High.

There are fallen angels, too, who were cast down for transgression, as mentioned by Jude (verse 6), chief among whom on this earth is Lucifer or Satan, who has sought on many occasions to appear as an "angel of light" to deceive and lead astray, and who tempted the Son of God, but failed in his efforts as he did with Moses and with the Prophet Joseph Smith (see Luke 4:1-13; Visions of Moses 1: 12-22; Doc. and Cov. 128: 20). That great spiritual personage was an angel of God in his "first estate," and yet never had a body of flesh, but "was in authority in the presence of God" as a spirit, before he rebelled and was "thrust down." (Doc. and Cov. 76: 25-28.)

Thus it will be seen that all angels are not resurrected beings, nor is it so declared, as imagined by the writer of the letter here replied to. He is also mistaken as to his conclusion that there is a conflict between that which is revealed concerning angels who have appeared to man and the statement in Doc. and Cov. 130: 5. In the first place, it is not there declared that no angels from or belonging to other worlds have ever ministered on this earth. The words are in the present tense; that is: "There are no angels who minister to this earth but those who do belong or have belonged to it." That is absolutely correct as it relates to the present and many of the past dispensations. It may also be true as to the ministrations of heavenly beings to man on this earth, ever since the fall. The angel who spoke to Adam when he offered sacrifice, like the Savior Himself, doubtless "belongs to this earth" through receiving a tabernacle here subsequent to his appearance as a "ministering spirit" in the beginning. Abraham, Jeremiah, many others not mentioned in scripture by name, were among "the noble and great ones," chosen before they were born into this world and ministering as required under the direction of the Holy Ones on high. They have "belonged to this earth" in their time and station and are so numbered and recognized. The "error" referred to by "Subscriber" is in his own misconception of the texts which he has stumbled over.

Now as to the "sons of Levi," spoken of by John the Baptist in his ordination of Joseph Smith and Oliver Cowdery (Doctrine and Covenants 13). They are, or will be, descendents of Levi, holding the Priesthood of Aaron, who will make the offerings predicted by the prophets to be presented to the Lord in latter days in Zion and in Jerusalem. (See Malachi 3: 2-4; Doctrine and Covenants 124: 39 and 128: 24.) In Zion, men chosen of the Lord for the special

work mentioned will be persons sanctified by the Spirit unto "the renewing of their bodies." (Doctrine and Covenants 84: 32-34.) At Jerusalem they will be Levites by lineal descent, offering the sacrifices that will be required after the restoration spoken of in Zechariah 14:16-21 and many others of the prophets of old concerning "the restitution of all things."

Investigation of sacred writings is commendable, and when conducted for the purpose of obtaining correct information should be encouraged. When pursued in a spirit of incredulity, or to provoke contention or cast doubt on the inspiration of ancient or modern prophets, it is not profitable but injurious. Diligence in comparing text with text to discover the real intent and meaning of the respective writers is desirable, rather than efforts to draw inferences from the bare wording, which often, being but translation, does not warrant the conclusions hastily reached. "The letter killeth, it is the spirit that maketh alive."—PRESIDENT CHARLES W. PENROSE, in *Improvement Era.*

THE BUILDING OF CHARACTER.

WE are building our characters day by day. Every thought and every action ultimately results in character. Good character necessarily depends upon good thoughts and good actions, and bad character, on the other hand, is the result of evil thoughts and actions. Each person builds his own character. No one else can build for him, neither can he build for someone else. Then he should seek for himself the best material wherewith to build himself a character of such stability of structure that it will be an honor to himself and a worthy model for other builders of less vigor, and, possibly, of less ability than himself.

The governing power of thought is evident to every honest observer. No conscious act is ever performed without its first having been conceived in the mind. No picture ever found place on canvas without its first having figured in the vision of the artist; no achievement but that was first an idealism. So our actions are directly the result of our thoughts. If we desire to do good deeds and accomplish great purposes, we must maintain good thoughts and cherish worthy ambitions. Someone may say, "We cannot control or curb our thoughts." Granted, in a degree, but we can, by exercising the proper will power, conform our thoughts to the proper channels. A person must develop himself so that he can habituate himself to proper and beneficial lines of cogitation and research. Once we acquire the habit of concentrating our study and observation, we will find it growing easy and pleasurable so to do.

To correctly and perfectly build a house, we must proceed systematically. We must select and organize the material. We must first build the foundation solidly and efficiently, and then erect

the structure. It must all be done in order. The parts cannot be thrown together promiscuously—the roof before the walls, nor the walls before the foundation. Each section and fragment must be in its place. Even so with the building of our characters. It must be done systematically and in order. A correct foundation must first be laid whereon to build. It must be solid and substantial. It must be composed of the principles of correct and concentrated thinking, and must be capable of sustaining and retaining each new fact and principle in its proper place. We cannot afford to start building without knowing how to place each part where it belongs or we shall be handicapped by having to reconstruct. Only by systematic and honest study can we hope to realize our ideals.

Let us exercise our perceptive and retentive faculties; study ourselves. We must build up the defective parts, eliminate the useless and ignoble, develop the deficient, cultivate the admirable and praiseworthy; and then, little by little, we shall contemplate with satisfaction and happiness the gradual growth and formation of a sound character structure, the attributes of which shall be honesty, purity, strength, integrity and unselfishness.

London. ASAEL C. LAMBERT.

INTELLECTUAL DEVELOPMENT.

MAN'S intellect is God-given, and is a spark of that eternal intelligence which governs all things. Through its proper training man may reach to the highest possible culture, or through its misdirection may descend to the very dust. To illustrate. Napoleon used his intellect for the accomplishment of his own selfish ambitions, right or wrong; George Washington used his for the uplift of his people. Hence, the old proverb that has come down to us through the ages, viz.: "Get wisdom, and with all thy getting, get understanding," is just as applicable to-day as at any time since the words were first spoken.

College education is no doubt very helpful to the training of the intellect, but it is not the all-important thing. Success lies largely in individual effort. Man grows in intelligence as he grows in good works. So it is not altogether what he knows that counts, but what he does, or how he uses the talents with which God has blessed him. Lack of confidence in one's own ability retards progress with the suggestion that one cannot accomplish his aim. Therefore, many do not try. The confident believes that he can do what others have done, or even greater things. There is no such word as "fail." Some one has written, "If your desires are strong enough, you shall obtain, because you will bring every effort of body and mind to their fulfillment." In other words, want something, know what you want, then want it with all the power and life that is in you.

Our young people should read the biographies of self-made men that these may arouse their own ambitions. James A. Garfield

was born in poverty and obscurity. He strove against a multitude of obstacles to gain an education, and succeeded so well, ever going onward and upward, that he was called to many positions of trust, and finally became President of the United States. Abraham Lincoln, what a monument of glory he builded for himself and this nation! and he, too, was born in poverty, reared in the backwoods, with a most meagre opportunity for learning, yet he became a master of expression, the emancipator of thousands of the human race, the President of the United States; but, better than that, he builded up a character that was far greater than anything else he ever did. Our President, Brigham Young, according to his own statement, received but nine days of schooling, yet he became the greatest colonizer, the greatest leader and empire-builder of modern times. The Prophet Joseph Smith, whom the world considered an illiterate youth, by careful research and application, acquired the knowledge of many languages and much learning, translated the Book of Mormon, and became an instrument in the hands of God of restoring the true Church. But you say, "Oh, yes, but these last two were specially endowed for special purposes." Very true, but special endowments do not usually come unsought, neither do they count for much if not appreciated.

Again, I fancy some one is saying, Why don't you name some women who, by their own efforts, have become prominent? I answer that history has not been so kind to women as to men; but, through all the ages, the best and strongest women have waded through seas of adversity and have given all they had to the world's crowning achievement, man. Opportunities are not lacking in these days for intellectual advancement. All roads are open, thank God, to the humble poor as well as to others of greater needs. "Seek ye out of the best books words of wisdom," is the injunction. Cultivate good thoughts. Study correct principles and apply them in your lives. Be resolute in purpose and determine in your own mind to overcome evil ways. Remember that all good things are yours for the seeking, and that genius is often nothing more than well-directed energy. Eliminate "cant's" and "impossibilities" from your vocabulary, and study the words used by the old Norseman: "If I can't find a way, I will make one."

The Mutual Improvement organizations offer great advantages for intellectual training. The young ladies herald to the world that improvement is their motto, perfection their aim, and the young men declare "The glory of God is intelligence." With these mottoes before them, and a well-devised suggestive outline of work marked out, and with proper direction of wise leaders and officers, deserving of all confidence because of their faith, energy and zeal, with the blessings of God and the authority of the holy Priesthood to sustain them, our young people need not fail in anything they may wish to accomplish.—Ruth May Fox, at M. I. A. Conference, June 9th, 1912.

HEIRS OF THE CELESTIAL KINGDOM.

A QUESTION has been submitted concerning the vision of the Prophet Joseph (see "History of the Church," Vol. 2, page 380), in which he beheld the glory of the Celestial kingdom and in that kingdom saw, among others, his father and mother and also his brother Alvin, who had died years prior to that time.

Joseph Smith himself, to whom this glorious vision was made manifest, was surprised to see his brother Alvin among those saved in the Celestial kingdom, inasmuch as Alvin had died prior to the establishment of the Church and had not been baptised for the remission of his sins. Plainly, the vision given to the Prophet was not a presentation of conditions as they then existed, but was a vision of the future. It is not to be assumed that at that time (1836) Alvin had attained exaltation in the Celestial kingdom; indeed, it would be as reasonable to assume that the Prophet's father and mother had then attained Celestial exaltation, whereas both of them were living in the flesh. As Joseph pondered over the meaning of the vision the voice of the Lord came to him, saying:

"All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts."

This revelation is not to be interpreted to mean that the intent is to be accepted for the deed, and that those who die without a knowledge of the gospel, but who would have accepted it had its glad tidings reached them, will thus be saved and exalted without compliance with the laws and ordinances of the Gospel. The requirements of faith, repentance and baptism, both of water and of the Spirit, apply to all, whether living or dead. Through the mercy of God it is provided that those who die without hearing the gospel message, but whose desire was to serve the Lord, and who would have accepted it had they had the opportunity, shall yet find that opportunity; and when they have accepted the gospel in the spirit-world the necessary ordinances of baptism, ordination, etc., shall be performed for them through their kindred still in the flesh. For this work—the vicarious service of the living in behalf of the dead—the Latter-day Saints rear and maintain temples and officiate therein in saving ordinances.

Neither Alvin Smith nor any other person has entered, or can enter, the Celestial kingdom without compliance with the requirements of the gospel. Even Jesus Christ rendered obedience thereto: and were the unbaptised to be admitted the words of the Savior Himself would be made void, for He declared: "Except a man be born of water and of the Spirit he cannot enter into the kingdom."—*Juvenile Instructor.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 22, 1912.

EDITORIAL.

THE COLLAPSE OF THE AGITATION AT SUNDERLAND.

Our readers will doubtless be gratified to learn, as we were, that the agitation at Sunderland against the Latter-day Saints, which at times rose to a pitch of frenzy, is subsiding. Such is the information conveyed in a recent letter from President J. Eugene Lichfield of the Newcastle conference, who wrote as follows:

I am pleased to say this week's report is of a decidedly different character to those which have gone before. For some reason or other, the police are taking extra special notice of the disturbances caused by the anti-"Mormons." The Chief of Police sent for us the other day to appear as witnesses in the case of five boys who had been arrested for throwing stones. When we reported at his office he seemed to be feeling well towards us. He said he was gratified to see that we were willing to respond, but had decided that probably our evidence would not be needed. He also said he was sick and tired of the agitation in Sunderland, and was going to go just as far as the law would allow in putting a stop to it. He asked us to help him by giving the names of any one who threw missiles at us. We thanked him and said we would do all in our power to furnish the information.

According to the papers here, one hundred police were on duty in the vicinity of our chapel Sunday night, and the mounted men were in readiness to come onto the scene at a moment's notice. The crowds were not allowed to congregate, and those who endeavored to remain on the street were kept moving. When we came out thousands of people were congregated on the streets, but were kept on the move. Police were stationed all along the road on both sides, between the hall and lodge, almost as thickly as posts in a fence. We came out and walked up between them without being insulted in any way. A crowd of boys started to follow, but they were immediately stopped. A crowd had gathered at our lodgings, but they were treated like the rest of the mob, being told to "move on." So we got in without coming in contact with a single sod.

On Wednesday night the conditions were still better. We held our meeting in peace. When we came out the crowd was there, but not in front of the church. They had gathered up the road and were waiting for us to come along, but we gave them the slip. The police formed across the street and we went by another way. When the mob was thus baffled they started around to meet us at the lodge, but they were fooled again, for the police had formed a line across the top of the street and would not let them pass. Only a few got to see us, and none were per-

mitted to pelt us with bad eggs, fruit, etc., as they had done at other times. Their intentions were quite apparent, for they were patiently waiting our appearance, but we went the other way and they were held right there where they were. Our friends all along the street had a broad smile on their faces, a smile quite as broad as that which was playing on our countenances. Many friends are extending to us congratulations and good wishes on the turn of affairs. Conditions generally seem to be improving here, and I think they will so continue.

The elders at Sheldon held a good meeting on Sunday. There was no disturbance, but about two thousand people gathered on the outside. The police were there, and everything went off in peace. I think all will be well there also, because the officers are very friendly; they came to meet the elders and also took them home.

Since the foregoing letter was received, we have learned that there has been no repetition of recent happenings at Sunderland, the agitation having apparently died out—all is peace.

This was clearly a case of persecution. Many vile charges were hurled at the "Mormon" missionaries laboring in Sunderland, and many evil reports were sent forth concerning the "Mormon" people, but it is worthy of note that they were founded on idle rumors. Evidence to substantiate them was not and could not be produced. The elders, suffering many indignities at the hands of the mob, met the issue in a becoming spirit of patience, dignity, firmness and manly courage, and passed through the trying ordeal unscathed. They were worthy representatives of a just cause. They stood for the right and won.

In the beginning of the trouble the civil authorities were slow in giving the elders such full protection as the law guarantees; but latterly, when conditions became almost intolerable, measures were instituted by the police department that brought the agitation to a speedy end. This is praiseworthy and emphasizes and confirms the claim often made that one may confidently expect to see justice done in the administration of the law in Great Britain. The consistent stand taken by the *Sunderland Echo*, a paper that defended the "Mormons," not because they were "Mormons," but because they were persecuted and oppressed, is approved by all fair-minded, right-thinking people, and will everlastingly appear to its credit. Few editors have had the moral courage thus to defend the right in a cause associated with a people so unpopular as the Latter-day Saints.

Just in proportion to the intensity of the agitation, so is the calm which has followed. The chapel windows at Sunderland are no longer smashed in, the meetings are being conducted in peace, without interruption, and the missionaries walk the streets unmolested. Some day curious people may be prompted to say, "Were the 'Mormons' at one time persecuted in Sunderland, and, if so, Why was it?"

And then we fancy other curious people will arise and answer, "Yes, they were, but we do not know why; there was no fault found in them."

RUDGER CLAWSON.

THE LATE ELDER JOSEPH W. MAYNES.

MR. JOHN A. MAYNES, brother of the late Elder Joseph W. Maynes, writing from Salt Lake City, Utah, expresses the appreciation and gratitude of Sister Emily E. Maynes, widow of the deceased, and also the family, relatives and friends, for the kindness and sympathy manifested on the occasion of the death of Elder Maynes. He informs us that the remains reached Salt Lake City in good condition, and says this is the first instance in which the remains of an elder who had died in the foreign missionary field reached home in a fit condition to be seen by his loved ones.

The widow, family and friends are grateful for the privilege of having been permitted to take a last look upon the beloved features of the departed one. They desire to thank the mission authorities, the elders of the Bristol conference, and all who assisted in connection with the embalming and transportation of the remains to Salt Lake City. We are sure that all those concerned will feel abundantly repaid in the knowledge that anything they were able to do afforded some measure of comfort or satisfaction to the sorrowing family and friends of a beloved brother in the ministry and devoted servant of the Lord.

CONFERENCE APPOINTMENTS.

Nottingham	Sunday, Sept.	8,	1912.
Newcastle	,, ,,	15,	,,
Irish	,, ,,	22,	,,
Hull	,, ,,	29,	,,
Scottish	,, Oct.	6,	,,
London	,, ,,	13,	,,
Norwich	,, ,,	20,	,,
Leeds	,, ,,	27,	,,
Liverpool...	,, Nov.	3,	,,
Manchester	,, ,,	10,	,,
Bristol	,, ,,	17,	,,
Sheffield	,, ,,	24,	,,
Birmingham	,, Dec.	1,	,,

MY TESTIMONY OF THE TRUTH.

I FEEL that I would like to bear testimony of the knowledge that I have within my soul of the truth of the everlasting gospel, restored in these the latter days. I know this gospel is true; I know that Joseph Smith was a prophet of God, sent in these days to establish His kingdom upon the earth; I know the message the "Mormon" elders are speaking in our midst is the only true gospel of Christ, and I know that the "Mormons," and they alone, have power and authority to preach and administer in His holy name. How do I know this? Why am I so sure of it all? Why do I say "I know," instead of "I think," or "I believe?" Let me see if I can tell you.

I was brought up in the faith of the Church of England, with this exception: I was taught at home that it was wrong to baptize little babies, that such baptism was not taught in the Bible, but was an ordinance instituted by man, and therefore not sanctioned by God. From a child I was fond of Bible study, and easily learnt all the church had to teach as to dogmas and creeds, but I was not satisfied. I believed in God, and that if we lived good, pure lives we might one day get to heaven; but what puzzled me was, how we were to get there. Where was the golden key that would open the gate of the celestial kingdom? It was no use asking any one, for all the answer I got was this, "What queer questions you ask," which certainly did not take me many steps nearer the kingdom.

When I was fourteen I was baptised by a Church of England minister, who admitted that in his heart he believed that the only true baptism was by immersion, but who baptised babies because it was the law of the church. Never shall I forget that day, and the cruel disappointment it brought with it. For a long time, child though I was, my mind had been full of doubts and fears; I was troubled about my soul's salvation, and I felt that I had not done all I ought to do to ensure a safe passage to heaven. But now a glorious opportunity, or so I thought, was being presented to me. I was to be baptised, to go down into the waters of baptism, to have my sins forgiven and washed away, and to rise again "a new creature." I studied my Bible, I prayed to God to bless the step I was taking, and to be with me. Now, I thought, I shall find what the ministers are always preaching about—"The peace of God, which passeth all understanding"—now at last I shall be on the "narrow path" leading to heaven; baptism was to be the golden key to open the gate leading into the narrow way. Vain hope! bitter disappointment!

The service over, I left the church, and the thought uppermost in my mind was—what a farce! I reasoned with myself. I blamed myself, thinking the fault was all my own. I was not pure enough, and so God would not accept me. Then, like a ray of comfort came

the thought—the Holy Ghost was not given until after baptism, by the laying on of hands, so I took courage and awaited eagerly the day of confirmation. The day came, so did the bishop, everybody came. The only one who stayed away was the Holy Ghost—or if He came, He never saw me, else like the priest and the Levite, He passed by on the other side. Anyway I tasted disappointment number two.

Many a time in after years, when I have heard "baptism" discussed at home, my lips have curbed with a scorn I have vainly tried to conceal. What was the use of preaching to me what I had proved was nothing but a farce from beginning to end. As well try to prove to me that there was no God, as try to make me believe in baptism of any kind. Common sense told me babies were pure and sinless, and experience taught me that adult baptism counted for naught. Why therefore believe in either, nay, how *could* one believe? I still remained a member of the Church of England, still attended the services there, still was trying to find the way to heaven. I remember coming home from church one Sunday morning, and saying to my sister, "Look here, Nan, I am beginning to think religion is only a farce, and ministers are trying to teach us what they do not know themselves. Baptism I don't believe in, for it never took me any nearer to heaven, and if it is necessary only to believe, why you and I would have been there long ago." Of course I got a lecture for speaking my thoughts out loud. I didn't believe what I was taught, and I wasn't going to say I did.

Time still passed on, and I left home. It was just about the time when the hand of persecution was turned against the "Mormons," and I heard much of evil spoken against them. Judge then of my surprise when, on reaching home, I learned that none were more welcome guests there than the "Mormon" elders, and my sister gave it out as her intention to join them. I said to her, "Well, I always did think you were cracked on religion, but I never thought it would go as far as this." "But you know," she said, "the rumours you hear are not true, and another thing, they believe in baptism." "Do they?" I said, "then I'll have nothing to do with them. Not I. I'd been baptised, and much good it had done me."

Again I left home and went to live in the Potteries, and there the "Mormons" and I met face to face. My aunt, whom I lived with, was a "Mormon," and the elders visited the house from time to time. Never shall I forget the day I met them. I was a stranger in a strange place, away from all my friends and companions, and though quite comfortable and happy enough in the house, I felt the great need of some outside interest. I went to church on Sundays, but the cold, unfriendly gaze of the people there led me to stay away.

Then the elders came, and I looked on their faces in wonder and amazement. "Mormons!" These men before me "Mormons!"

Then, I said to myself, the world tells lies. If these men are not pure and good, then purity and I have still to meet. The thought that was uppermost was this—if you men are "Mormons" then, from the bottom of my heart I wish I were a "Mormon," too. And that was before one word of their religion had passed their lips. All my life I had been trying to find the way to heaven. I had been looking for that purity something within told me it was possible to find on earth.

"Tea" being over, he (Elder L. G. Corbridge) came to me and said: "I have a message for you. Are you going to hear it?" A message? Yes, I knew he had a message for me, I felt it in every fibre of my being. "Mormon" or no "Mormon," I knew—for woman's intuition is the greatest of her gifts, and by its power I knew that the man before me could show a clean record. Purity, truth, and a noble purpose shone out of the face before me. I would listen to him, gladly, eagerly, for I felt he had something to tell me.

Of course you believe the Bible, he said. "Yes, I do." "No!" "No!" I said; "I don't believe the Bible? Prove it. What don't I believe?" "The third chapter of St. John." "You are right," I said, "I don't believe it. I don't believe it matters at all whether we are baptised or not." "Your reasons," he said; "why do you say so?" I gave him my reasons. I had been baptised and it had taken me no nearer to heaven. "Shall I tell you why?" he asked. What a question to ask! Should he tell me what all my life I had been trying to find out. Should he tell me why, when after obeying the teaching of the Bible, and having been baptised, I was no nearer to heaven. Could he tell me? that was the point, and eagerly I listened to what he would say. "The man who baptised you had no authority from God." Was it so? was that the reason? Had light dawned at last? His voice rang true as steel; truth, God's holy truth, permeated his whole being. "The man who baptised you had no authority from God." Like a lightning flash across the sky came the light of a new knowledge to my soul. In that moment a faint shadow of the possibilities of "Mormonism" flashed over my mind. "Indeed," I answered, "and pray where do you get your authority from?" He told me the story so familiar to you all, of the prayer of the Prophet, the finding of the records, the establishment of God's Church on earth, and the restoration of the Priesthood. Eagerly I listened to it all, and it was like water to a thirsty soul. Then he told me not to depend on him, not to rest satisfied with his testimony, but "in the quiet of your own room, go down on your knees to the Father, ask Him to tell you whether or not I have spoken the truth; ask Him to tell you whether or not the 'Mormons' have the truth." Truth! I knew it was the truth he was speaking; never for one moment did I doubt it. But I did as he bade me, and that night, bowing humbly to the God I had all my life been striving so blindly to serve,

I found at last "the peace of God which passeth all understanding." Two months afterwards, during which time it would be impossible to make you understand, did you not know for yourselves, the loving help accorded to all investigators by both elders and saints, I was baptised and admitted a member of the Church of Jesus Christ of Latter-day Saints. He whose noble face had first influenced me received me into the waters of baptism. He, guided by God's Holy Spirit, had led me to the knowledge of this great truth: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." I knew now that baptism was necessary to salvation, that it was indeed the golden key by which alone the gate of the celestial city can be opened; it opens the gate leading to the "narrow path," and by that path alone can we reach heaven.

I had been baptised before, by "one with no authority from God," and the result was bitter disappointment and shattered faith. Now again I stood on the brink of the waters, again I sought to be free from the stain of sin. How shall I describe the feelings with which my soul was stirred as I stood for a moment, before going into the water. "I am authorized by our Lord Jesus Christ to baptize you," said he who claimed his authority direct from God.

Was this baptism a farce? Was I sorry I had gone through with it? No; a thousand times, No. As the water closed over my head, a deep peace settled on my soul; a holy, heavenly joy took possession of me, and I seemed carried away, carried out of myself. I knew with a sure knowledge no man can ever take from me that God is again with His people on the earth, and that these people are the poor, despised "Mormons," and to this I bear my humble testimony. Joseph Smith was a prophet of God, and the power vested in him by the administrations of John the Baptist, Peter, James and John, he has transferred to the servants of the Lord, by the power vested in the holy Priesthood. Never for one moment has my faith faltered, for I feel in every fibre of my being that the ordinance of baptism as practised by the "Mormons" is the only means by which we can re-enter heaven.

May our Father bless you, my brothers and sisters all; may He lead those still wandering in darkness, and believing in a lie, to seek out the truth for themselves. May our elders all be kept "pure and unspotted from the world" and return to their loved ones at home in safety and peace. May we all be true and faithful and at last be found amongst the chosen ones who gather round the great white throne.

Rolleston, Notts. MOLLIE HIGGINSON.

To love truth for truth's sake, is the principal part of human perfection in this world, and the seed-plot of all other virtues.—LOCKE.

FROM THE MISSION FIELD.

Sunday School Treat. — The South Shields and Sunderland branches of the Newcastle conference joined in a most enjoyable Sunday School treat at Trowe Rock, South Shields, on Monday, August 5th, 1912. Races and games were enjoyed, prizes being offered to both old and young. All joined heartily in the same. After a most enjoyable "tea," served by the sisters of both branches, all returned to their homes feeling well satisfied with the day's enjoyment.

Baptisms.—On Saturday evening, July 27th, 1912, a baptismal service was held at Armagh (Irish conference), when one soul was added to the fold of Christ, Elder James B. Gray performing the ceremony.

At New Brighton (Liverpool conference), on Wednesday, August 7th, 1912, another of God's children received the initiatory ordinance into His fold, Elder W. R. Nish officiating.

On Wednesday, August 7th, 1912, one convert was baptized in the River Caldon, near Burnley, Elder C. R. Wing officiating; confirmed by Elder W. H. Wheelwright.

On Monday, August 12th, 1912, in the River Tees, near Darlington (Newcastle conference), a baptismal service was held, when three souls were added to the fold of Christ, Elder George T. Cox officiating; confirmed by Elder William H. Breeze.

On Thursday, August 15th, 1912, in the sea at Wallasey (Liverpool conference), one member was received into the Church by baptism. Elder William R. Nish officiated; confirmed by Elder Hugh Ireland.

District Meeting.—Two well-attended sessions of a district meeting were held in the Etherington Street Meeting Place, Gainsboro' (Hull conference), on Sunday, August 11th, 1912, at 2:30 and 6:30 p.m., with Elder T. Ray Bell in charge. There were in attendance, President Bernard Parry and five traveling elders. At the afternoon meeting Elder Bell presented the local and general authorities, who were all unanimously sustained. Elder G. B. Harding said the Church authorities were men of God and that it was the duty of every Latter-day Saint to uphold them in their positions. He rejoiced in being numbered among the chosen people of God. Elder Homer J. Brown said the atonement of Christ was voluntary and love inspiring. The mission of the Savior opened the way for salvation by living in accordance with His commandments. President Parry spoke upon the belief of the Latter-day Saints concerning God, showing that we worship the true and living God, the God of Abraham, Isaac and Jacob. At the evening meeting Elder Clarence A. Barlow dwelt upon the birth and mission of Jesus Christ and cited various scriptures proving that He was the

Redeemer of the world. President Parry gave some timely instructions concerning the necessity of prayer. Said that to pray only under adverse circumstances was a fault of many professing Christians. He urged the saints to seek the Lord at all times and to strive to live in accordance with the gospel of Christ. Solos were ably rendered by Elder G. B. Harding and Brother Stanley Harrison.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XVII.—CLOSE OF PAUL'S SECOND MISSION.

Text: Acts 18: 1-22. Lesson Setting: Time, place, etc.

I. AT CORINTH.

1. Capital of Achaia.
2. A large and populous city.
3. Aquila and Priscilla. (a) Who they were. (b) When converted. (1) Probably at Pentecost.
4. Silas and Timothy return. (a) Accused before Gallio. (b) Leaves synagogue. (c) Holds meeting in a house near by.
5. Many converts.
6. Revelation.

II. RETURN TO ANTIOCH.

III. PAUL VISITS JERUSALEM.

1. His companions.

DIED.

HOLLAND.—At Portsmouth, Hampshire, England (London conference), on August 8th, 1912, Herbert William Holland, son of Robert and Emmie Holland; born April 11th, 1908; blessed August 4th, 1912, by Elder R. A. Moss.

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